You are like a 5-year old Child decked in clothes and Ornaments

As Shri Maharaj says, people who come to him rarely happen to be novices in spiritual knowledge. They are generally people who have travelled far and wide in search of knowledge, read many books, seen many 'Gurus', have a certain idea of what it is all about but rarely a clear vision of what they have been seeking. Several of them freely confess that ~~they~~ after all this effort, all they have is a sense of disappointment; and ~~many of them~~ several others have reached a stage when they are beginning to wonder if after all it is a will-o'-the-wisp that they have been after: and yet, they know that the Masters have clearly and unequivocally declared in no uncertain terms that life does have an ultimate meaning. For such people, Shri Maharaj has so much concern that his 'personal' interest – which may seem a contradiction in terms, for a dnyani – communicates itself to the seeker and serves as just the spark that was necessary to burn out the specific obstruction that might have ~~bee~~ been acting as a block!

Those who come ~~perhaps to see some~~ purely ~~as a~~ in order to see something or someone 'unusual', – which could bring them the limelight at the next party for an unusual topic of conversation, – Shri Maharaj usually just ignores.

Then there is a class of people – the half-baked intellectuals – who come to Shri Maharaj to test their own accumulated 'knowledge'. And when answering Shri Maharaj's usual query to a visitor about his spiritual background, such a person, even with some effort, cannot hide ~~to~~ his pride and pleasure in giving the long list of what he has read and whom he has seen. Shri Maharaj would then say something which would inflate his 'ego' even further. ~~He~~ Shri Maharaj might say, "Well, we should have an unusually good conversation today" – or, he might say, "Well, I must say we are all honoured today by your presence and we should all be able to learn something new" – or, he might say, "You make me rather nervous. I have only studied ~~about~~ up to 4 standards in Primary School, and here you are, a Ph.D. in Philosophy, with all the Upanishads at your fingertips!"

The discussions, once they ~~pro~~ began, ~~were~~ could have a wide range of reactions from these worthy luminaries. Many of them would start from the point where they considered themselves on the same level as Shri. Maharaj. Then, within a very few minutes the enormous difference would be so clear and obvious that many of the visitor would ~~either~~ pursue the discussion with an attitude of humility and the instinctive apprehension that they ~~is~~ ~~a~~ are seeing and talking to a genuine dnyaani, – and then the talk would indeed be a most interesting one.

One morning, a European lady came to Shri Maharaj, who turned out to belong to such a group. She effusively praised the book "I Am That", said how very fortunate she was to be able to pay her respects to Shri Maharaj in person, that she had travelled far and wide and seen many spiritual personalities but did not feel that she had found what she was looking for, and that she was sure her search had finally ended at Shri. Maharaj's feet. Apparently, she had had a few 'experiences' which others has probably certified as proof of her 'progress', and began narrating these experiences to Shri. Maharaj.

Shri Maharaj listened to what she was saying for a few minutes, and then asked her: "Who had these experiences? Who felt pleased by these experiences? In the absence of what, would these experiences not have arisen at all? Exactly where do YOU figure in these experiences? Over this fairly long period of time when you had your spiritual training, what is the identity you have been able to discover ~~for~~ as YOU?

"Do not, please, feel that I intend to insult you, but you must get clear answers to these questions before you decide whether you are proceeding along the right lines. At the present juncture you are like a five-year old child who has been decked in fine clothes and lovely ornaments. The same child 3 years earlier would have either ignored the fine clothes and ornaments, or ~~and~~ would ~~be~~ not have accepted them all as a nuisance. But now, the child cannot wait until she goes out among her friends and gloats on the envy she thinks she sees on the faces of her friends. What has happened between infancy and childhood is exactly that which is the obstacle to your seeing your true nature. (X) Think deeply on what I have said.

"If, after what I have told you, you still decide to continue to visit me, I must warn you that you will not only not acquire anything but you will lose whatever knowledge you have acquired with some effort over the past years. What is more, you will even lose your self! So be warned.

"You will, if you continue to visit me, come to the conclusion that there is no you to seek enlightenment, indeed that there is no such 'thing' as 'enlightenment'. The apperception of this is itself enlightenment!

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(*) The infant still retains h[illegible] subjective identity as 'I' [illegible]nd has not yet been conditioned to [illegible] objective personification a[illegible] identity. The infant refers to itself by his name, not as I.